purchase bread which he distributes to his neighbors among 851
the townspeople. The ceremony for the first son is much
more extravagant than that held for girls and subsequent
male children. Twins are thought to be a blessing, "a 845
gift of God," and there is a "ceremony double in size" for
them. Albinism seems to be unknown in Rowanduz. Deformed 732
infants, if they survive, are kept within the house, and
their parents "thank God for them" just as with normal
children.

Infants are fed at the breast for a period of varying 853
length, from six to twenty-four months. Renewed pregnancy
requires weaning, because it is held that the milk is then
"unfortunate" for the first child. If the mother cannot
suckle her child, a wet-nurse is obtained, and she becomes, [608]
as noticed previously, its foster-mother, dayan, and the
child cannot marry one of her children in later life. The
wet-nurse remains in the home of the infant, and is sub-
sidized with money and food. In the event that a nurse
cannot be obtained, the child is fed with the fresh milk
of goats, sheep, or cattle. Infants are not nursed at
regular periods, but whenever the mother feels it is
necessary, nor are they suckled every time they cry. It 856
is said that "crying develops the voice," and they are
often left unnoticed in this respect for some length of
time.

The cradle is of wood, and consists of a flat wooden 854
bed raised between four flat legs which are curved to join 352
above it in two arches. The arches are connected by a

postman, quack doctor, roaster of meat, servant, and spy. 159
illustrates the personality of many of the dervishes, as well [463]
as the diversity of occupations which a commoner can experience in the Rowandux area. A cheerful egotist, he discovered something in the dervish movement which offered the social status he desired, having been dissatisfied with [792] other fields of endeavor. In spite of his statement above, [505] he is generally acknowledged to be the worst barber in the bazar, because he sacrifices attention to business to the pleasures of conversation. He and his family are tacitly supported by the house of Shakir Effendi with "gifts" of food and money. Although he is considered slightly demented, the townspeople are fond of Hajji Mustafa, who adds colour [732] and noise to everyday life, and he is dearly loved by the children.

There are many miscellaneous beliefs to be recorded 771
in the town, some with obvious religious character and others not. As in the case of folktales, further investigation, particularly among the villages, might provide a large body of variant beliefs and practises. Several of the outstanding examples will suffice, for the purpose of this study, to illustrate the general character. When there has been a 789
drought which has assumed alarming proportions, the townspeople and villagers make processions out into the countryside to sacrifice one or more sheep. If they encounter a stream on their way, one of their number is good-naturedly thrown into it. At the same time, children make simple dolls of cloth and go from house to house. The inhabitants of